# CHRISTIAN STATESMAN

Vol. LXX PITTSBURGH, PA., SEPTEMBER, 1936 No. 3



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# What It Means

THE inserted declaration is a reply of the representatives of two millions of the most loyal, hard headed, indomitable citizens of the United States to the 5-4 decision of the Supreme Court in the Macintosh-Bland case. It is a serious attempt on the part of the Presbyterian Church in the U. S. A. to come to an understanding with their civil government as to what is included in the oath of allegiance.

From the beginning of the nation it has been the tacit understanding between the Christian citizen and his government that they both had a supreme power over them, even Jesus Christ and that they were mutually under obligation to obey that authority. From the beginning the church has carried at the head of its printed Form of Government the declaration that "God alone is Lord of the conscience and has left it free from the doctrines and commandments of men which are in anywise contrary to or in addition to the Word of God." The oath of allegiance has always been taken by Christian citizens with that mutual understanding.

Until recently the government has always recognized its moral limitations and has respected the conscience of the individual citizen to the extent of not compelling him to do anything contrary to his own conscience as enlightened by the Word of God, which in some of the states is recognized as a part of the common law, or forbidding him to do what that authority requires.

That tacit understanding has recently been voided by the government in its assertion of its right to compel the citizen to bear arms, right or wrong, and in the Norris Amendment which requires him to violate the Biblical law of the Sabbath or surrender some of his constitutional privileges as a citizen.

**"As a practical means of preventing war the General Assembly directs its Board of Christian Education to make available to all pastors and leaders blank pledges to the following declaration—I will not cross the borders of any nation except in friendship nor will I support my country in such action."**

**General Assembly, Presbyterian Church, U. S. A.**

This has come to pass through development of the secular ideal of civil government. In Europe this ideal has raised up a flock of dictators, who in effect if not in so many words, have declared with Hitler "The state is our God." The same spirit of secular nationalism in our country has assumed to set aside the Christian Sabbath, void contracts without mutual consent or adequate cause, confiscate property without due process of law and to repudiate the common understanding as to the content of the oath of allegiance.

The Christian citizens of this nation of which there are approximately fifty millions, need to come to a speedy understanding with their government as to their rights under the government and as to who is the supreme authority in the nation. The rift in this understanding between them has not yet reached the point where it cannot be settled by peaceful, irenic action. But the civil wars of the sixteenth and seventeenth centuries, the

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# The Necessity of the Christian Amendment

WILLIAM PARSONS, D.D.

That the Federal constitution is a purely secular document is readily admitted by all. This is an accepted fact however much we may regret it.

As to the why and the wherefore of this fact we are not concerned in this address. It will, however, not be amiss to call attention to its anomalous nature in a nation whose foundation stones are the Mayflower Compact, the colonial charters in either English, Dutch or Swedish, the beginning of whose superstructure was the colonial articles of Federation, the Declaration of Independence and the original federal Articles of Confederation and the state constitutions. Among these it is like a cow bird in a flock of grackels. One of another species.

The reasons for this were probably four in number. The distracted convention, representing so many diverse views, the fact that in 1787 Christianity was at its nadir in this country, French influence pervaded the minds of the educated classes and perhaps, as asserted by Hamilton, the convention "just forgot it." But it is what it is, and we are vitally concerned to make it what it ought to be and are here considering the reasons and the necessity for such Christian development of our basic Federal law.

### Reasons Urged Against Amendment

It may be profitable to note in passing the reasons urged against any such amendment. First of all we are told that it is unnecessary because the Declaration of Independence contains a Christian declaration and that this is a part of the basic law of the nation. The two must be considered as a unit of law. But the answer to this is, that the Supreme Court has never so found or asserted. John Adams advances this view, it is true, in his Fiftieth anniversary oration. Many have held it since, but in the absence of such judicial interpretation the Declaration does not have the moulding power over statute law and administrative custom possessed by the Constitution.

Others hold this to be unnecessary because of the decision of the Supreme Court in the Trinity Church Case, that this is a Christian nation. Again such judicial decision while having a slight negative moulding power upon statute law, to the extent of preventing the passage of laws antagonistic to Christianity, has no positive power to inject the ethics of Christianity into either law or administrative custom.

We are told also that as the majority of the nation is Christian this matter of moulding the laws of the nation can well be left to the steady pressure of past ideals and customs and present and future Christian sentiment. Such hope, however, is blasted by the historic trend of the nation which we shall point out later.

Again we are told that Christianity needs no such assistance of civil law for either its growth or its power over the nation. To this it may be replied, the church has no such need, the individual Christian may not need it, but the nation does. The nautilus must build its shell or die. So Christianity must either create its environment or be but a transient and ephemeral force in the life of the nation in which it is planted. The life of the nation depends upon this creation and development.

By the majority of those who express themselves we are told that while this may be an ultimate ideal of the Kingdom of God it is at present practically futile. The conglomeration of Christian sects, Jews, philosophical evolutionists, Mormons, Mohammedans, Buddists and Atheists make it impossible to effect any such change for generations yet to come. However, we are not quite prepared to reverse Elisha's statement and make it run "They that are against us are stronger than they that are with us." We still say with the Psalmist "some trust in horses and some in chariots, but we will remember the Lord our God."

### A Standard of Morality

There are some general considerations which will bring out the necessity of such an amendment to our basic law. First of all, we need a standard of morality for the nation. Some definite ideals to which all law and governmental custom must be brought as the recent Acts of Congress have been brought to Article 1, Section 8 of the Constitution. We have no such standard for the federal government. Some of the states may have it in their common law but this does not reach upward in our political structure to in any way shape federal law. Appeal sometimes may be taken to nature's laws, the history of the nation and the principle of utility embodied in all ethics, but the Mormon challenges the utility of the monogamous marriage laws, the open Sunday advocates cite the want of continuity in the historical usage, and the corporation lawyer points to the law of the survival of the fittest in nature and buttresses his argument by dwelling on the superior services he can render to some without considering the ultimate effects on mankind. But all agree in repudiating the authoritative ethics of Christianity. I have often said that if I could insert the three words "and Christian morality" into the preamble of the Constitution after the words "to promote justice" I could bring a moral reformation to this nation that would transform its life. That is one of the historic and standing needs of the nation and will always be a weak spot in our national life until it is amended.

Judicial decisions and opinions, history and its superceded documents, have no compelling force for the shaping of new laws for new occasions. As a nation we are neither historically or judicially conscious. The living present is all that the majority of the people, or their representatives in the government, ever think of. The result is not only a lack of continuity in moral legislation but a decided inclination on the part of such representatives to give the people who elected them what they want in moral legislation irrespective of God, the balance of the people, the needs of the nation in either present or future, Christian ethics or past judicial precedent. Such condition of moral blundering and guinea pig experimentation can only be permanently cured by placing in the basic law some controlling statement of moral principle that will hold legislators, executives and the people up against the moral principles of Christianity.

### Growth of Secularism

But the chief among these general reasons for such political action on the part of the people is the steady growth during the last three quarters of a century of what is generally recognized under the name of secularism. This is the view that all authority in civil government originates in the people and that there is no higher authority than the expression of their collective will in a constitution adopted by them, laws framed under such constitution and the will of the majority expressed from time to time in the changes of both. This view I firmly believe is the evil force which was portrayed in the Revelation to John by that symbol of the First Beast of Rev. 13: 1. If that view is correct it is the destruction of this that is one of the objectives of all of the dev-

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# Fourth of July Massacre By John Barleycorn

(The following prepared and distributed by Beaver County Committee of The National Reform Association. The larger part of it is based upon findings of the Research Bureau of the National W.C.T.U.)

## PRE-FOURTH LIQUOR ADVERTISING

An examination of representative newspapers throughout the United States shows:

A tremendous, and in some cases, almost incredible expansion of pre-Fourth of July liquor advertising. The total of liquor advertisements on July 2 and 3, approximated 128,000,000 newspaper columns (22 inches in length) or the equivalent of 16,000,000 full page display sales appeal to the people of the United States "to stock up" over the Fourth of July week-end, and "show their independence" by an unlimited use of nearly every known alcoholic drink.

PITTSBURGH POST GAZETTE

**Pre-Fourth of July Liquor Advertisements**

**Thursday and Friday, July 2 and 3, 1936**

| No. ads | Single Column length | equivalent in full page ads |
|---|---|---|
| 33 | 804.5 in. | 4 2/3 pages |

**One week Previous**

**Thursday and Friday, June 25 and 26**

| | | |
|---|---|---|
| 31 | 601 in. | 3 ½ pages |

**One week Later**

**Thursday and Friday, July 9 and 10**

| | | |
|---|---|---|
| 15 | 194 in. | 1 1/10 pages |

Pre-Fourth liquor ads

Increase of 33 1/3 % over previous week
Increase of 415% over following week

This extraordinary bombardment of liquor advertising added probably from $5,000,000 to $10,000,000 to the usual income of beer and distilled liquor makers for such a period.

Splendid for the trade.

But at WHAT PRICE PROFITS to the American people?

### TOLL OF FOURTH OF JULY ACCIDENTS AND FATALITIES

According to figures published in the daily press Fourth of July fatalities in 1936, were more than double those of 1935, and an increase of 140% over those of 1934. This, in spite of a prolonged nation-wide campaign for safety by officials, the press and almost every humanitarian agency throughout the country.

Newspaper dispatches for July 4th report:

"Traffic accidents were responsible for the most deaths . . . . motor accidents rolled up a terrible toll . . . ."

Neither the newspapers nor the radio had much to say about the responsibility of liquor for highway accidents and fatalities and other tragedies that accompanied the Fourth of July celebration. But the news columns of many of these same papers that carried "Friendly Whiskey" and "Whiskey without Regrets" advertisements, bore striking proof of liquor's responsibility for many of these worst accidents and tragedies. The list that follows could be multiplied many-fold. Read it and then pause and think. What fools we Americans were when we lifted the ban from this outlaw traffic and again gave legal sanction and protection to this hellish business.

## FOURTH OF JULY ALCOHOL CELEBRATES

### "NEIGHBOR" CELEBRATES WITH AXE, — PRE-FOURTH WHISKY, THAT'S ALL

Veazie, Maine—William McKenna, 40-year-old World War veteran, married and father of two children, slashed twice on the head with an axe, his neighbor, Eugene Prouty, 51, as he stood in the yard of his home talking with friends the evening of July 3rd. Constable Leonard Lambert of Veazie, who arrested McKenna said he had been drinking.

### BROTHER KILLS BROTHER— FOURTH OF JULY BOOZE

Chicago, Ill.—Henry Anding, 12 E. 34th Street here, died early today, July 6th, from a bullet wound inflicted by his brother, David, 35, during a quarrel. Police said the brothers had been drinking.

### DRINK-CRAZED FATHER SLAYS BEFORE SIX CHILDREN

Herman, Neb.—Hans Hansen of this city, after threatening his wife who fled from her home here, with a three months old baby, shot and killed his four-year-old son, Carroll, who was deaf and partially blind following a severe attack of pneumonia, and then turned the gun upon himself while six other children in the Hansen home looked on. Neighbors said the father idolized the child he slew. The shooting came as a climax to a three-day holiday drinking debauch.

### MURDERS RELATIVES WITH PICK AXE,—FAITHFUL WHISKY PATRON

Ogden, Utah—George Mortensen, resident of Salt Lake City, killed his wife's father, mother and grandmother, and so badly mutilated his own wife that she is confined in a hospital. Mortensen was drunk.

### MOTHER VICTIM IN WHISKY CELEBRATION

Portland, Oregon—W. F. and Robert Lehman, brothers, drunk on pre-Fourth liquor, attacked and beat their 78-year-old mother at their home at 5732 S. E. Duke Street this city, Friday evening, July 3. The mother testified that both sons often drank and abused her. Acting presiding District Judge Mears sentenced the brothers, both in their 40's, to six months in jail.

### HOLIDAY BOOZE IN TEXAS

Lufkin, Texas—Willie Castle and Charlie Newberry are dead here as the result of a drink-bred argument which began Saturday, July 4. Two others were wounded.

### OFFICERS DARE TO INTERFERE WITH HOLIDAY LIQUOR SALES

Worcester, Mass.—In a surprise holiday-eve campaign against drunken drivers hundreds of motorists were halted in Worcester County on Fourth of July eve. Although no arrests for drunken driving were reported, the licenses of more than a hundred drivers upon whom the smell of liquor was noticeable, will probably be suspended, inspectors said.

**THE CHRISTIAN STATESMAN**

*Founded in 1867*

Devoted to Christian Political and Social Science

*Official Organ of*

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Quarterly

March, June, September, December.
at the Association's Headquarters,
209 Ninth St., Pittsburgh, Pa.
R. H. MARTIN, Editor-in-Chief
WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance.

Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

## PENNSYLVANIA LIQUOR BOARD AND DRUNKEN DRIVING

Governor George H. Earle and
Members of the Pennsylvania
Liquor Control Board
Harrisburg, Pa.

Gentlemen:

I have before me one of the series of posters warning against the dangers of "Drunken Driving" which you as Governor of the Commonwealth and the Liquor Board of the state are having displayed in the State Liquor Stores.

This particular poster contains photographs of two wrecked automobiles and the following:

"From official records. Car No. 1 driven by a man and accompanied by his wife and small child. Car No. 2 operated by intoxicated driver. The two cars met head-on—husband, wife and small child burned to death. Driver of car No. 2 also killed."

Then in large bold type—"Drunken Driving is fatal driving. Can you afford the risk?"

This letter is first of all to express commendation of this poster campaign against "drunken driving." It has at least this virtue. This poster, exhibited in the state stores where intoxicating liquors are sold, bears striking testimony to the damage to life and property resulting from the sale of these same liquors and it is hoped they will have some effect as a deterrent to drunken driving.

However, your posters would be much more effective if they warned against the danger of "drinking driving" as well as "drunken driving." It is well known that not all the highway accidents due to liquor are the result of "drunken driving." Many of them, I believe it is generally agreed most of them, result from drivers having one or two shots of liquor under their belts, not enough to make them "drunk" but still enough to impair their judgment, break down their inhibitory powers and slow down their reactionary time. These drinking drivers will run through red lights, turn corners suddenly, and take risks in passing other cars at high speed. Their mental reactions are about half as quick as those of a sober man and, therefore, they require at least twice the distance in which to stop. They are an even greater menace on our highways than the drunken drivers.

You will come much nearer striking at the heart of this problem if you include "drinking drivers" in your poster campaign and this letter is to request you to do so.

There is another suggestion I wish to make. If the state is to sell intoxicating liquors at all it ought to be fair with the people and let them know what these liquors contain. It is well known these liquors are drunk because they contain alcohol—about four percent in beer; ten to eighteen percent in wine and forty to fifty percent in whiskey and other high powered liquors.

It is a scientifically established fact that alcohol is a poison and an habit forming drug. The following statement from a leading medical authority could be duplicated a hundred times:

"Alcohol is always included among the poisons and in pharmacological classifications of poisons is invariably placed side by side with chloroform and ether and described as a narcotic poison. This is the position assigned to alcohol by the pharmacologists of all countries."

In view of these facts would it not be wise for you to consider favorably the proposition of including in your poster advertising a statement of fact regarding the poisonous and dangerous character of the liquors which the state is selling?

Trusting that you will give these suggestions due consideration and that I may hear from you.

Sincerely yours,
R. H. MARTIN, *President.*

Sept. 11, 1936.

## CAMPAIGN AGAINST LIQUOR ADVERTISING

There is a rising tide of resentment against the character and volume of liquor advertising. An examination of a number of metropolitan newspapers shows that two to three of their week day issues contain the equivalent of from two to three solid pages of liquor advertisements. *Advertising Age* asserts that in 1935 liquor advertisements greatly exceeded all other classes of advertisements in the magazines that permitted them. There is much that is deceptive and false in these advertisements.

We believe that one of the most effective things the temperance forces of the country could do would be to inaugurate a nation-wide movement to curb, if not to stop altogether, the advertising of intoxicating liquors over the radio, in magazines, newspapers, and, in states in which the state itself has gone into the liquor selling business, to require the state to inform the people the percentage of alcohol these liquors contain and the scientifically established fact that alcohol is a poison. To be successful a united and concentrated effort on the part of all the temperance organizations and forces in the country, would be necessary.

The National Temperance and Prohibition Council in which most of the temperance groups of the country have membership, will hold its annual meeting in Washington, D. C., some three months hence. We suggest as the most effective thing this Council can do for the temperance cause this year, the outlining of such a campaign and uniting the temperance forces of the country in carrying it out.

## LIQUOR AND OUR HIGHWAYS

In reference to the deaths and injury on our highways an insurance company says:

"The situation is becoming intolerable and a blot upon the name of a so-called civilized nation."

Last year 36,000 people were killed and almost 1,000,000 more were injured on the highways and streets of the United States. What responsibility has liquor for this death and injury toll?

Even according to police and court reports it has a heavy responsibility. But it is becoming more and more evident that only a small proportion of accidents due to liquor are put down on the records as attributable to this cause. On this point we quote from "A Manual for Safe Driving" by Ernest N. Smith. This Manual is a sequel to "And Sudden Death" published in the *Readers Digest* with which everyone is familiar. The Indemnity Co. of Glen Falls, N. Y., is presenting a copy of this Manual to its policy holders. A page is devoted to drunken drivers from which we quote:

"Statistics on drunken driving are thoroughly unreliable. Deaths and accidents due wholly to liquor influence are listed under the heads of 'reckless driving,' 'speeding,' 'driving on the wrong side of the road,' etc., simply because it is much easier to secure a conviction on this score than upon the charge of 'driving while intoxicated.'

It is hard to accumulate evidence to convict a man on the sole charge of drunken driving. This may be a left-over from the resentment of the Prohibition Era. But regardless of the lack of accurate statistics, it is obviously true that drunken driving is responsible for a hideous number of deaths and accidents upon the highway."

Two years ago The National Safety Council declared that "the use of intoxicating liquors can by no stretch of the imagination be looked upon as a major cause of traffic accidents" but recently the Council reversed its attitude on this subject stating, "The National Safety Council has statistics to show that the influence of alcohol on traffic accidents has increased tremendously following the repeal of prohibition." Giving in detail the findings of Dr. Herman A. Heise's scientifically analyzed studies of consecutive accidents, indicating that as high as sixty percent were due, in whole or in part, to alcoholized drivers or pedestrians under the influence of alcohol, the Council added significantly, "taken on its face value this indicates that the use of alcohol is a major, rather than a minor factor in traffic accident causation."

## NATIONAL PREACHING MISSION

On account of the wide publicity given the National Preaching Mission by the religious press there is no need, nor have we space, for a detailed account of it in *The Christian Statesman.*

In this Preaching Mission a group including about fifty of the leading preachers of this and other countries, among whom Dr. E. Stanley Jones is perhaps the most outstanding, will spend three months in twenty-five major centers of population of the United States, four days in each, preaching the Gospel with a view to bringing about a spiritual awakening in America.

Certainly there is great need of such an awakening and the preaching, the real, strong, virile preaching of the Gospel which we have reason to believe these outstanding preachers of our day will give, accompanied by earnest and united prayer, is the way to bring it about.

The Gospel they will preach judging by the personnel of the group and the published statement of the Federal Council of Churches, under whose auspices the Mission is conducted, is the Gospel as it relates not only to the individual in his relation to Jesus Christ but to men associated together in the organizations and institutions of human society in their relation to Jesus Christ and to the relation of these institutions as such to Him. This, the whole message of Jesus Christ to men, is the Gospel our age needs.

Evidently, in preaching the social message of Jesus it is the purpose of this Preaching Mission to stress its spiritual basis. From their published statement we quote:

"No one who understands either the Christian Gospel or the world in which we live could desire to see the churches be less concerned with social and international problems. We may, however, well ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian Gospel. We are discovering now, as Dr. Fosdick has said, that the social causes to which we are urging men to devote themselves require a moral and spiritual dynamic which the causes do not themselves generate."

With this we heartily agree but we would go a step farther. In preaching the social gospel we would relate

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# Challenge of Mormon Church Crusade For Sabbath Recovery

A news item recently appeared in the press which should awaken, as with a shock of electricity, the Protestant Churches of America from their lethargy toward the Sabbath and their apparent indifference toward its wide-spread desecration. This item told of 6,000 Mormon youth gathered in Salt Lake City, capital of Mormonism, to launch a holy crusade for the better keeping of the Sabbath. The leaders of the Mormon Church are shocked at the wide-spread desecration of the Sabbath and the growing spirit of lawlessness in America. This movement is the result. Fifteen states were represented by delegates at the conference. The Mormons expect to push the crusade in all the states where they have any considerable population. Their goal is—no sports on the Sabbath, no movies, no dancing, no feasting, no type of self-indulgence, no work that is not absolutely necessary. The meeting was called the Aronic Priesthood Sabbath Observance Assembly, and was held in the Mormon Tabernacle.

Six thousand Mormon youth gathered in a Sabbath Observance Assembly to launch a holy crusade for the recovery of the Sabbath! Has anything like this occurred in any Protestant denomination in America? With the wide-spread and growing desecration of the day, with selfish pleasure seeking, secular amusements, secular labor and business crowding into the day and crowding out worship, religious instruction and meditation, and Christian service, with the very ideals of a sacred Sabbath breaking down under the propaganda of its enemies, what are the Protestant churches of America doing to save the Sabbath? Very, very little.

What is the great Presbyterian Church, U.S.A., with its Sabbath background doing to maintain the Sabbath? It has departments to promote missions, temperance and other things but no department to promote Sabbath Observance. It spends large sums to support other causes. How much for the Sabbath? Thank the Lord, the leaders of the United Presbyterian Church have caught the vision and are now devoting six successive weeks to the consideration and study of the Sabbath throughout the entire church. But with few exceptions the Protestant churches are largely ignoring this Sabbath cause. The Sabbath has had scarcely any place in their educational program. When the enemy launches an attack against the Sabbath, only a corporal's guard of them can be rallied to its defense. There was no place for Jesus in the inn. For many years our Protestant churches have had very little room for Jesus, as Lord of the Sabbath. Has blindness in part, or in whole, happened to the Protestant churches of America, that they have permitted the day upon which the success of all they are striving to accomplish so largely depends, to be in so large measure lost?

Must the Lord of the Sabbath look to the Mormon Church for leadership in the battle that must be waged to save His day in America? Or will the Protestant churches rise to the demands of the situation and provide that leadership?

This Mormon Crusade for Sabbath restoration is both a rebuke and a challenge to the Protestant churches of this country. May they take the rebuke to heart. May they accept the challenge. To conclude practically, in Pennsylvania the leaders of some twelve state groups recently adopted and pledged support to a two years' educational campaign for the better use of the Lord's Day in this state. Will the churches of this state, their pastors and members, give support to this program for Sabbath recovery?

# Association Activities

### Montreat, N. C.

The Christian Conference on Social and Civic Problems which the National Reform Association conducted at Montreat, N. C., June 21st to July 2nd, 1936, program of which appeared in our June issue, was in every way a most worthwhile conference. All the speakers on the program gave the addresses as scheduled except Dr. Turck who on account of pressing duties incident to taking up a new work, was unable to be present. Dr. Parsons gave nine messages dealing with the fundamental principles of Christian Civil Government; Dr. Martin gave seven addresses five of which dealt with the Christian Sabbath; Dr. Coleman seven messages on Fascism, Crime, Peace and other subjects; Dr. Blair three addresses, two of which were on the subject of World Peace; Dr. Ernest Neal Orr one address on Prohibition and Rev. William McKim one address on Christian Youth's Place in Kingdom Building. All of these addresses dealt with the subjects discussed in a fundamental way and yet practically. They were well received, and very generally highly commended by those in attendance.

The attendance at the week day morning sessions was small as the conference was held before the beginning of the regular annual Church Conferences and there were not nearly as many on the grounds as there were later. The attendance at the week evening meetings was somewhat larger —from 100 to 150. However, among those attending these meetings were church leaders, both in this and other countries. The attendance at the morning and evening sessions on the two Sabbaths of the conference was much larger—500 and 700 in the morning and 200 and 300 in the evening.

This was new territory for The National Reform Association. The management at Montreat, the Conference headquarters of the Southern Presbyterian Church, received our speakers with genuine cordiality and cooperated in every way possible to make the conference a success. We wish in particular to mention the fine spirit and help given by Dr. R. C. Anderson, President of the Mountain Retreat Association. Quite a number of those who attend the Montreat Conferences regularly said that this conference had created as wide and favorable comment as any recent conference held at Montreat.

While the conference was in session conference speakers were used for addresses in the surrounding territory as follows: Drs. Coleman, Blair and Martin in the First Presbyterian Church, Asheville; Dr. Blair at the Normal and Teachers College, Asheville; and Dr. Martin at the Bible Conference of the Associate Reformed Presbyterian Church, Bonclarken, S. C.

Many new contacts were made and this conference has probably opened the way for other conferences at Montreat and other places in the southland.

Montreat, nestling among the peaks of the Blue Ridge Mountains and thousands of feet above sea level, is one of the most beautiful spots in the country. Its spiritual atmosphere is as beautiful and uplifting as its physical. We heartily recommend it as a fine place for Christian people to spend their vacation.

### Winona Lake

The two weeks program of The National Reform Association at Winona Lake Assembly this summer, beginning July 27th and consisting of ten addresses, was taken care of by Dr. Martin.

The first week his addresses dealt with a variety of subjects such as Public Education, the Liquor Problem, the Movies, and the Depression. The second week he conducted five open forums on "How Recover and Maintain the Christian Sabbath in America?" delivering a brief address each day, followed by questions and discussion by those attending. The attendance was about the same as in recent years. There was a very manifest interest on the part of most of those in attendance. The experiment of open forums on the Sabbath proved successful, as the attendance increased from day to day and a good number participated in the discussion and expressed their purpose to put into operation in their home communities practical programs for Sabbath recovery.

### Six Weeks' Study of Sabbath by United Presbyterian Church

Reference has already been made in The Christian Statesman to the action of the Board of Administration of the United Presbyterian Church and approved by its General Assembly, in setting apart six weeks for the study of the Sabbath throughout the entire church but this is such an unusual and advanced step to justify repeated notice of it.

The date set for this study in the congregations throughout the church is the latter part of this month and the month of October. The Women's and Young Women's Missionary Societies of the church are devoting these two months to its study. The Young People's Society of the church have selected four Sabbaths in January on which this will be the topic at their regular Sabbath evening meetings. The leaders of the church have designated our two books on the Sabbath as the books to be used in this study, "The Day," as a source book for pastors and other leaders, and "Six Studies on the Day," as the textbook for general use in Bible classes, congregational groups, missionary societies and young people's societies. The Board of Administration and officers of the missionary and young peoples' societies are sending out communications regarding this program, suggesting the best methods of studying this subject and the church papers contain articles regarding it. From all parts of the country orders are coming to our office for these books and a large number are going out daily. Indications are that pastors and lay leaders throughout the church quite generally are interested and cooperating to make this unique adventure successful. Carried out successfully throughout the entire church, we do not know of anything done in recent years that will contribute as much to the advance of the Sabbath cause as this six week's study. It is tackling the problem at the point of greatest need—the rebuilding of true Bible ideals and standards of Sabbath keeping and of a new appreciation of the values of the day, in the minds and hearts of church people. In this six weeks' program the United Presbyterians are blazing a trail for other churches to follow.

We are glad to have had a part in the inauguration and promotion of this campaign, presenting and urging such a program before presbyteries and the General Assembly of the church and members of its Board of Administration, and cooperating with the Board in promoting the campaign.

This is a fine example of the method The National Reform Association is employing to promote the Sabbath cause—that of reaching the leaders of churches and other religious organizations, to have them give the Sabbath its rightful place in their program. It multiplies many-fold the results of our labors.

God bless the United Presbyterian Church for taking this forward step on behalf of the Sabbath.

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Dr. Martin has recently preached on the Sabbath and other reform subjects in the following Pittsburgh churches: Sixth U. P., Eighth U. P., and Point Breeze Presbyterian.

## QUIET OBSERVER COLUMN

H. B. MANSELL

One thing repeal has revealed, it is impotent as a debt reducer. This is in striking contrast to the record made by national prohibition.

That experiment began just after we had finished the World War. In spite of the heavy taxes levied during the war our national debt reached a total of more than 26 billion dollars. Interest rates were high. The closing of the war munition factories threw multitudes out of employment. Four million soldiers were returned to civil life adding to the unemployed. Greed was speculating with the necessities of life. The natural consequences of these factors was a depression.

But note what happened under prohibition. In a matter of months business was recovering, the unemployed were finding work, and the country started on its longest period of prosperity. Though no revenue was derived from liquor the income of the government came in so fast that TEN billion dollars of the debt was paid off. High officials were afraid it would be paid off too fast. Under pressure Congress reduced the income tax rates five separate times. What a contrast to the increase of taxes under repeal. Billions of dollars were lent to South America and other foreign lands on what has often turned out to be bad securities. If the tax rates had been maintained and the money lost in these bad foreign loans had been applied to our national debt a decade of prohibition would have wiped out the whole war debt.

Instead we embarked on a wave of speculation, unwise foreign loans and a stock market with the sky the limit. This frenzied finance produced the same result that a like madness did in 1837 and in 1873. We went into a financial tail spin in 1929. Prohibition was made the scapegoat by both big parties. It was repealed by a minority while the majority stayed at home. By this time the depression had added six billions to the debt. But we were assured by the Democrats and reassured by the Republicans that the flood of liquor revenue would care for that. Let's look at the record. In three years of repeal the debt has grown more than eleven billion dollars and is still increasing. The estimates of the United States Treasury officials call for a debt of THIRTY-FIVE BILLION dollars the end of the current fiscal year.

The unemployed still walk our streets or eke out an existence at made work. The depression has not been ended in three years of repeal. If the vitality of the American people is now manifesting itself in a measure of recovery it is not due to repeal but in spite of it. There is a drag on the wheels such as was not the case with the rapid and sustained recovery under prohibition. But neither of the big parties will call this to the attention of the people. They dare not because of their records of four years back.

# The Risks In A Vicious National Policy

No other nation in the world is confronted by a more serious racial problem than the United States of South Africa. We all sympathize with them but can by no means approve some of the actions of this government in its attempt to solve this problem. Recently their Parliament passed certain laws which fasten the stigma of inferiority upon the majority of the people of the nation and seek to bar their progress both socially and economically. With such policies we have no sympathy and less respect.

But it is encouraging to discover that this retrogressive policy is by no means accepted as final by the Christian people of that nation. A journalist, Mr. George J. Forte, recently published an article roundly condemning this injustice from which we take the following as published in the *South African Outlook* for July:

"The chief difficulty lies in the fact that we have two schools of thought as to the manner in which the problem of color should be approached. On the one hand we have those who contend that it is the imperative duty of the European to retain his status of superiority and dominance at all costs, with the alternative of being swamped both socially and economically by the rising tide of color. On the other hand we have those who insist that if repressive measures *seem* called for, they are a negation of the principles of justice and cannot lead to anything but disaster.

"I do not believe that any nation which deliberately sacrifices any principle of rights to the demands of expediency will reap any harvest save the bitter ones of disillusionment and suffering.

"Let us look the facts in the face. The question which confronts us today is not merely the question of escaping from the consequences of our own misdeeds: it is a question involving the character of the legacy which we are bequeathing to future generations. If we sacrifice principle to the demands of expediency, it is the generation now rising up in our land which will have to face the problems anew and face them with greater complications than any which existed before.

"It is to be admitted that in a world of wrong a policy of right seems to present almost insuperable barriers. The logic of the situation seems so unanswerable. But such reckoning takes no account of the superintending and directing influences which control the destinies of nations and mete out punishment for transgressions. There should be no fear when nations guide their actions by fixed principles of right but there is indeed room for fear when the policy of a government is unjust."

This reminds us of that trenchant line of Lowell's written concerning this very problem previous to the Civil War.

"They enslave their children's children who make compromise with sin."

We here in the United States of America might do well to apply these searching words to our laws which legalize gambling and liquor because of the difficulty of prohibiting them, to the cultivation of class consciousness and antagonism by our toleration of violence in labor conflicts and our notorious toleration of perjury in our courts of justice.

## National Preaching Mission

(Continued from page 5)

social institutions and men as members of them directly to Jesus Christ. For example, in the political sphere Jesus Christ is the Savior and Lord of nations as truly as He is the Savior and Lord of individual men. They are personally responsible to Him for their life and conduct. It is their duty to repent of national sins and in repentance to turn from them to Jesus Christ for pardon and salvation, to accept His rulership over them and to shape their policies and guide their lives by His will as expressed in the Word of God. This will bring into our social preaching the moral and spiritual dynamic essential to its effectiveness and so largely lacking in much of the preaching of this character in our age.

Among the first cities visited is Pittsburgh, the dates being September 17th to 20th, inclusive.

We heartily approve of this Preaching Mission and trust that all of the readers of *The Christian Statesman* will unite in earnest prayer on its behalf and that those living within reach of the cities visited will attend as many sessions as possible.

### Necessity of Christian Amendment

(Continued from page 2)

astating wars since the time of the French Revolution. But in this nation it is a growing evil. The progress of that growth is marked by the abandonment of prayer in the courts, the banishment of the Bible from public education, the general evacuation of all sense of obligation to God from civil oaths, the break down and repeal of Sabbath laws, the legalizing of the principle of making the vices and weaknesses of the people a source of revenue, the growth of usury, the toleration of pornography, the mawkishness which lifts the burden of retribution from the criminal, and the protection which corporation and fiscal laws throw about covetousness and oppression. Much of all this could and would be eliminated by the placing in the basic law of the nation an adequate statement of our recognition of the Ruler of the Universe who is none other than he who said "all authority in heaven and in earth has been committed unto me." But the necessity for this change lies in the evident fact that if God has stretched forth his hand to destroy secularism as a prelude to the coming of the Kingdom of Christ on earth, it is folly for us to think that we can escape either chastisement or destruction if we cling to that godless ideal of the past.

There are several reasons for such a forward step that arise out of the peculiar conditions of the present of our national life.

### Conditions of Our National Life

The first of these is the tension and strain that is developing in the nation between its laws and the consciences of the Christian elements of the people. The MacIntosh and Bland cases before the courts, the position of the Radio Commission toward its use to oppose the repeal of the Eighteenth Amendment, the protests of the pacifists against military training and service, the fact that the followers of Russell are going to jail in more than one of our states because they refuse, for conscience sake, to salute the flag and insist on distributing their literature when and where and how they please, the refusal of college professors in church and independent colleges to take the oath of allegiance as a condition of the exercise of their profession, the Norris Amendment that on the third of next January will compel the president and members of Congress to either violate the law of the Christian Sabbath or side step the Constitution, all indicate a series of strains in our national life that spell trouble in the future unless they are relieved, and I know of no better way of permanently relieving them, than by such change in our basic law as will bind the nation to the law of Christ as its standard of authority and morality. The people today are beginning to cry as Lowell did a hundred years ago

"Law is holy. Aye, but what law?
Is there nothing more divine
Than the patched up broils of Congress
Often full of meat and wine?"

Wisdom and statesmanship would indicate that the time has come to relieve those strains.

The necessity for such amendment also grows out of present and future conditions both in the world and in the revelation of God's purposes in the near future. We are living today in an age which generally repudiates all authority except such as is backed by physical force or inward inclination. The authority of Jesus Christ as expressed in the Bible is anathema, even to multitudes of professed Christians. But whoever intelligently reads Revelation 18:1-3 must be impressed with the fact that God is preparing to swing this pendulum of human thought in the opposite direction. One of the forces that work together for the destruction of secularism and man made religion as portrayed in this passage is a movement to assert the authority of Christ. This movement is to fill the whole earth with its glory. While it is an angel from heaven who brings this authority from heaven, in the symbol, it will be the people of Christ who assert it on earth. This assertion of authority will take place in every sphere of life, and to be abreast of human progress it will have to be asserted in the sphere of civil government. There is nothing more dangerous to human welfare than for government to lag behind the current thought of the age. Such condition either corrupts the people and debauches them or it brings on either revolution or reformation. If we desire the latter there is no more natural or logical method of bringing it to pass than to tie up the government of the nation to the authority of Christ and so enable it to consistently and logically assert it. The not distant future, we believe, will reveal the truth of Isaiah's word that "the Kingdom or nation which will not serve Him shall perish." To some this may seem to be a bit imaginary, but we ought not to forget two facts, first that the book of Revelation was given us to enable us to discern the signs of the times and second that Jesus laid it upon his followers as a highly desirable thing that they learn to do this. If then the great task of the church and the people of Christ is to stress the authority of Christ in this age, a necessity is laid upon us to do this in the sphere of civil government.

### Our Need of Divine Power

The final and most cogent necessity for such action lies in the tremendous need we have today for the favor, and blessing and guidance of the Almighty in our national affairs. Six years ago our president in a radio address declared "we have conquered poverty." Instantly there flashed through my mind those words of Nebuchadnezzar in the book of Daniel, "is not this great Babylon which I have built," and the consequences. Something like that has been our experience since, and we find ourselves plunging into the depths of poverty beyond what we have known before in our history.

Few Christians can read the twenty-eighth chapter of Deuteronomy without a sense of dread lest we have forfeited the blessing of God and are beginning to feel the weight of his chastening power. What we need then is a national reformation which will enable us to reasonably expect the Divine favor to return to us. This national reformation would logically begin with such a public acknowledgment of the suzerainty of Christ over the nation as would bind us to a course of "remembering and observing" all his teachings in national affairs.

We can do without many things in our national life. We can get along without alliances, great armies and navies, or stupendous buildings or works of art, but we cannot prosper, or grow, or even endure without the blessing of God. That blessing is contingent, as this chapter in Deuteronomy repeatedly asserts upon whether we "remember all the commands of God and observe them to do them." There can be no greater necessity then than such action on the part of the nation as will enable us reasonably to expect that blessing. We are living in the age when God is judging the nations and we can escape his judgments only as we align ourselves with Him.

### What It Means

(Continued from page 1)

inquisitions and the dragonades furnish us ample illustrations of the consequences of a civil government undertaking to exercise supreme and unlimited authority over Protestant Christian people. Fundamentally they have not changed. They love and respect their government but they love and respect Jesus Christ as their supreme ruler above all earthly allegiances, and they still love their rights and liberties enough to defend them.

W.P.